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UNITY

The Unitarian

MONTHLY

AN ORGAN OF REASONABLE RELIGION

"One God, one law, one element,
And one far off divine event,
To which the whole creation moves!" Tennyson

FAITH
FREEDOM
FELLOWSHIP

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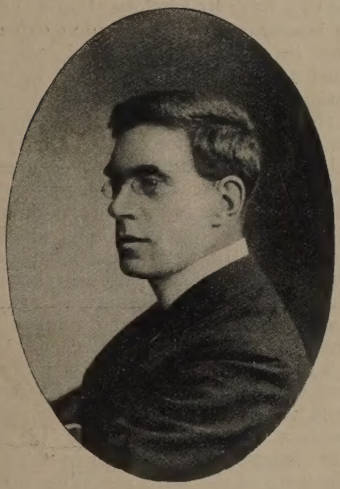

Rev. A. H. BIGGS, M.A.,

ILFORD.

Born February 2nd, 1873, in Liverpool; educated Bilton Grange (Rugby) and Bromsgrove Grammar School, and Cambridge University 1890-3; B.A., LL.B., 1893; M.A., LL.M., 1897; Barrister-at-law, 1895-1907, practising in Admiralty and Commercial Courts and Central Criminal Court, also on the Northern Circuit; teacher in Wandsworth Sunday School from 1893 till 1905, and hon. treasurer the last seven or eight years of that period; joint hon. secretary, Blackfriars Mission and Stamford Street Chapel, 1898-1905. A staunch Temperance advocate, and for some years a member of the National Unitarian Temperance Association Committee, and an active Band of Hope worker. Was for a short time Secretary of the National Conference Social Service Union, and has been and is now a member of Sunday School Association Committee; for two years (1904-5) edited "Christian Freeman"; has written children's stories and boys' books and a children's play, "The Gipsy's Charm," which has found favour in Liverpool and Glasgow. From 1908 to 1911 (March) was assistant minister at Old Meeting Church, Birmingham, and for three months minister at Moseley, till removal to Ilford, where his ministry commenced in last July with most promising auguries of effective work. Has travelled in many parts of the world, and in various fields has gathered rich experience which should be most helpful in that sacred calling to which he has given himself, and to the cause he has embraced.

The Ulster Unitarian Christian Association had its annual meetings in Belfast on April 1st, when the Rev. Alexander Gordon was welcomed, and thanked for his services as annual preacher on Sunday, March 31st. Mr. Gordon said that the Unitarian is distinguished not so much by which he says as by what he is.

The Douglas lectures (Thursdays) and Sunday services, by Revs. H. D. Roberts, H. Bodell Smith, W. T. Bushrod, for the present winter have concluded. At the first lecture a Wesleyan minister made a very complimentary speech in praise of Unitarian ideas and in welcome of the permeation of advanced thought.

The National Conference of Unitarian and kindred congregations, which held its triennial meetings in Birmingham, April 16 to 19, for the second time, issued a circular in advance explaining its history and purpose, showing how it was brought into existence by a committee of the British and Foreign Unitarian Association.

Professor Bergson, who was announced to deliver the Essex Hall Lecture next Whit-week, has intimated that he cannot do so owing to overwork. This is no doubt a great disappointment to many who looked forward to hearing him.

A new movement at Mountain Ash, which originated in a secession from the Baptists under the Rev. George Neighbour, is now affiliated with the South-East Wales Unitarian Association.

The South Shields Unitarian Church has maintained its services for several years without the help of a resident minister chiefly by lay-preachers. Its anniversary services on Easter Sunday (preachers, Rev. Alfred Hall, M.A., and Rev. T. P. Spedding), and the annual congregational meeting on Easter Tuesday, were more than usually successful and encouraging.

Unitarian Christian Church, Ilford.

EXTERIOR

This church, as yet only the nucleus of the handsome and well-planned building which is to occupy this site in a few years' time, stands in a prominent and well-selected position in the High Road, to the north of a large and constantly-growing residential quarter of the town, which is at present almost without a church of any kind. The congregation came together as the result of six special services on the principles of Unitarianism arranged for the first six Sunday evenings in 1906 by Rev. T. E. M. Edwards, on behalf of the London and South-Eastern Counties' Provincial Assembly. For three years the services were held in hired rooms at different ends of the town, on Sunday evenings only, and with an average attendance of from 28 to 30 folks. The interest aroused, however, was so marked, and showed such high promise for the future, that steps were quickly taken to consolidate the movement by founding a permanent home for it. A plot of freehold land in the High Road, the present church site, was purchased for £425, an additional portion being added later for £50. Memorial stones, foundations of the church to be, were laid in the autumn of 1908 by Lady Durning-Lawrence (on behalf of Sir Edwin Durning-Lawrence) and Rev. T. E. M. Edwards, the spiritual father of the church. The building was quickly erected, and opened for service in January, 1909, a Lecture Hall being added in its rear in February, 1910. The total cost of land and buildings came out at £2,000, part of the money being loaned by the Chapel Building Society. The church as built has accommodation for 150, but on occasion has been made to hold 200; as finished it will embrace two handsome side-aisles, and should then seat 300. The interior is at once felt to be harmonious, and suited to its purpose. Many a time have visitors, after service, expressed their pleasure at finding such a home-like, restful, and quietly-beautiful little house of God to worship in; and, after all, this is hardly strange when one thinks of the sincere and reverent spirit instinct in the minister who founded it, and when one sees in it Sunday by Sunday those who have always striven to make the services reverent, helpful, simple, and sincere. Ornate it is not in the common signification of the word, there is no excess of decoration, but it has a character all its own, with its windows stained, but quiet in tone, its beautiful white stone pulpit (from Essex Church), and its neat oak lectern and carved choir stalls. Somehow it seems symbolical of its purpose, and redolent also to those who know of the self-sacrificing spirit of earnest, sincere devotion which makes it and keeps it the force it is. The vestry, in some churches so bare of stimulating memories to the visiting minister or friend, is here well-furnished, light and bright, cheerful in summer, warm and cosy in winter. The church library is here, in its handsome bookcase, and the walls are covered with fine reproductions of the best authenticated portraits of the most famous of our own Unitarian thinkers and preachers and the great poets and thinkers of the last century, both English and American. In itself this room is a welcome and inspiration to a visiting minister, and that it represents the ideal vestry made beautiful and useful by the gifts and efforts of the church members themselves, and by the Church Secretary as instigator and exemplar in chief, is only one more instance of the spirit pervading the whole.

INTERIOR

And since its opening day great success has been e church's record. The services have always been ell attended. In the spring of last year so promis- g was the outlook, and so satisfactory the financial osition as the result of an extremely successful local azaar, followed by an appeal by the Provincial ssembly, that it was decided to appoint a resident inister. The Assembly had previously had charge the church, its minister preaching from time to me as his other duties permitted, and the interven- g services being taken by ministers or laymen of ie denomination, or by one or other of the lay reachers attached to the church itself.

Ultimately the Rev. A. H. Biggs, M.A., who had for early three years previously been assistant to Rev. oseph Wood at the Old Meeting Church, Birming- am, was invited to become the minister, and after duction by Revs. W. Copeland Bowie, T. E. M. dwards, and W. H. Drummond in July last, began is work under the happiest auspices.

Activities began to cluster round the church from s foundation onwards. There are now associated ith it a flourishing Literary Society with 80 embers, a rapidly growing Sunday School, with its ecessary accessory a Children's Happy Evening and and of Hope (weekly), a Guild for Young People, ith its separate Sunday afternoon conference, and ts week-night meetings for choral and orchestral ractice (at which older Guild members assist), a irls' Guild of Help (working for John Pounds' ome), a Rambling Club, a Ladies' Sewing Circle, local branch of the League of Unitarian and other iberal Christian women, Church and Guild ibraries, and a volunteer choir, working under a ompetent and willing organist, and (meeting in the ecture Hall, but not a part of the church work) a ranch of the Liberal Christian League.

There are already signs that the institutional work will some day require more room than the vestry and Lecture Hall give, but this is merely a source of joy to the committee and the work goes on. They feel only the more sure that their church has a great future, standing as it does to the north of a growing district at present without adequate church provision, and opening its doors without the imposition of creed or the necessity of subscription or pew rent to all men and women whatever. It exists for the worship of God, and the service of man; it works in the faith that God is our Father, and that all men are brothers, and it seeks to bring the best thought of all ages into its religious life, and its religious faith into the practice and details of the duty of every day.

Denominational Loyalty.

By Rev. W. G. ELIOT, Junr.

Wherever we observe genuine loyalty to a local church we are pretty sure to find denominational loyalty too. Wherever one is really loyal to the small group he is apt to be loyal to the larger group of which the smaller is a part. It is a poor kind of denominational loyalty which skips the local organization. It is a poor sort of local loyalty that ends with itself. Were I accordingly to put down in order the items of denominational loyalty I would write as follows:—

1. A loyal Unitarian ought to be loyal to his local church. He ought to attend its worship, support its work—morally always, actively and financially if he can. This presupposes that the local church does not outrage his sense of what really goes to the making of a Unitarian church.

2. A loyal Unitarian ought to know Unitarian history and Unitarian teaching. And if he desires his loyalty to be broad and deep he ought to know general Christian history too, and something of comparative religions. He ought if he can afford it to take and read at least one denominational periodical, and he ought to keep somewhat in touch with general religious news in the world at large. To be a loyal Unitarian is not to be a sectarian bigot.

3. A loyal Unitarian if he can afford it ought to contribute each year to our common work as a denomination in various directions. He ought if possible to give each year to the Unitarian Association. He ought to maintain an intelligent and sympathetic interest in all our conferences, theological schools and other denominational agencies.

4. In addition to co-operation with denominational agencies and organizations, every church, and therefore every loyal Unitarian, ought to be helping individual churches in his neighbourhood in the first difficult years of their organization and building.

5. A loyal Unitarian ought to do all in his power to strengthen, without compromise or loss of self-respect, all lines of life and work common to all other religious organizations and all helpful institutions, associations and movements. But his differences with others, theological or sociological, ought not to be minimized, if the differences are real or important; nothing is to be gained by a hasty pudding of concessions. But such differences can be proclaimed and defended always sympathetically rather than antipathetically; the ground of common history, faith, doctrine and ideals should not be forgotten; the field and the opportunity for common action never neglected. Often those who exclude us permit us to include them.

6. A loyal Unitarian should "criticise by creation," and in a position of leadership, should lead by example and encouragement rather than by tauntings and scoldings.

7. And finally, it is a true part of denominational loyalty for every Unitarian to strive personally to live up to the moral and religious standards which his church offers him, or which therein he is privileged to preach; and sincerely and unselfishly to avail himself of all the "channels of Divine grace" which its ministrations and rites afford for his own growth in character, service and helpfulness. The character of a denomination cannot be much better than that of the main body of the people that constitute it

—From "The Pacific Unitarian."

Notable Unitarians.

Unitarians include those who have held anti-Trinitarian opinions, with denial of the deity of Jesus Christ, in opposition to orthodox doctrines, as well as those who have been openly identified with any organised body of Unitarian worshippers. From the names to be given here it will be seen that they number amongst them some of the most eminent of the benefactors of the human race, men and women notorious as earnest thinkers and able seekers after Truth, well qualified to test what they have believed. It will scarcely be said by any that they are examples of weak-mindedness, easily deluded, but rather that more than ordinary strength of mind is characteristic of them. They have had the courage to stand in opposition to the majority, to believe against that which was popular and most widely accepted. Claiming to judge for themselves, each according to his light, they have exercised freedom of thought against all ecclesiastical authority and thus made use of the natural power of Reason with which the Creator has endowed every man. They have been Rationalists, reverent free-thinkers in Religion, and by their free thought have found more of the Truth of God. Where they have led, others have followed. Pioneers in thought and opinion, in advance of the mass of people, they have opened up new ways of seeing. Gradually, but surely, the whole world of Christendom is becoming leavened with their spirit, and is coming round to their attitude of mind. The selected names mentioned in this section are for the encouragement of those who are inquiring about Unitarianism, as well as for others who are already Unitarians, intended partly to show that Unitarian ideas and principles are stamped with the approval of some of the noblest minds of the ages. The list is of modern Unitarians only; and therefore it should be remembered that the Jews were Unitarians, that Jesus himself was reared in Jewish Unitarianism, that the reformed Jewish religion which he preached as Good News was even more thorough Unitarianism still, and never Trinitarian, and that the churches of the first three centuries of the Christian era were all Unitarian.

Reckoning as modern Unitarians those since the Reformation, the following may be mentioned:—

BRITISH: John Milton (1608-1674), England's greatest epic poet, author too of masterly prose works, including the "Areopagitica," a defence of freedom of the press; Cromwell's Latin Secretary, and high-souled British patriot, avowed his Unitarianism in his "Treatise on Christian Doctrine." William Chillingworth (1602-1644), famous Protestant theologian, was known to his contemporaries as a "Socinian" in his views, and Curteis, the Bampton Lecturer of 1871, testifies that "Chillingworth died a Unitarian." Sir Matthew Hale (1609-1696), an illustrious judge, was anti-trinitarian. Lord Falkland (1610-1643), Secretary of State under Charles I., said by Aubrey in "Lives of Eminent Men" to have been "the first Socinian in England," though not really the first, is also stated by his chaplain, Dr. Cressey, to have been converted by reading the works of Socinus, and was undoubtedly an anti-Trinitarian. Algernon Sidney (1622-1683), nephew to Sir Philip Sidney, and himself a great Republican patriot opposed to the restoration of the Monarchy, is included in R. Spears' list of "Unitarian Worthies." John Locke (1632-1704), the famous moral philosopher, published his theological views in his writings on the Epistles of Paul, and in a book entitled "The Reasonableness of Christianity," from which it is clear that he was not a believer in the Trinity. Sir Isaac Newton (1642-1727), is praised lavishly by philosophers and scientists for his eminence as a mathematician and discoverer. His works are said by Laplace to be pre-eminent above all other productions of human genius. Lord Brougham has declared that "Newton possessed (as Lagrange used to insist) the greatest genius that ever existed," and on one occasion in the House of Lords he said "that Newton was a Unitarian is quite certain—as thorough a Unitarian as ever attended Essex Street Chapel," and asserted that any doubting it "will find this clearly proved by Sir D. Brewster from examination of the Newton MSS., which that learned person says leave not the shadow of a doubt upon the subject." William Penn (1644-1718), the Quaker, and founder of Pennsylvania, in his "Sandy Foundation Shaken" expresses himself in "pure Unitarian doctrine," and gives an examination of Bible texts showing that they do not support Trinitarianism. William Whiston (1667-1752), University professor, and translator of Josephus, was deprived of his professorship of Mathematics at Cambridge on account of his theological heresies. He rejected the Athanasian Creed, denied the doctrine of Eternal Torments, and was without doubt an anti-Trinitarian. Dr. Isaac Watts (1674-1748), the celebrated hymn-writer, author of Watts' "Logic" and other works, though orthodox and Trinitarian until past middle life, completely changed his views in his later years. Dr. Nath. Lardner says of Watts that "for several years before his death . . . he was a Unitarian," and that "his last thoughts were completely Unitarian." In his tract on the Trinity he makes it clear that the doctrine is not taught in the New Testament, and he says: "Neither Christ nor his apostles in their ministrations gave the least hint to the Jews, or the learned Gentiles, that they must change their natural and rational ideas concerning the One True God." He also changed his belief on the doctrine of endless torment and adopted the Unitarian and Universalist view concerning the sinner in hell, that—in Watts' own words—"the perfections of God will contrive a way for his escape."— (To be continued).

No act falls fruitless; none can tell
How vast its power may be,
Nor what results enfolded dwell
Within it silently. —T. Hincks.

An Open Letter to Open Minds.

Dear Friends,

There are complaints that people are indifferent to churches, that places of worship are becoming deserted.

Why is it? What becomes of all those young people who pass through the Sunday Schools and who are never seen at church or chapel? If they had learned to love their Faith, to love their church, is it likely that they would desert the church?

There is something wrong somewhere. All sorts of explanations are offered. The keener struggle for existence, the advent of a greater variety of interests which attract attention to the detriment of religious institutions, the craze for excitements, and a host of other things are named to account for it. But do these offer a satisfactory explanation? I do not think so. They do not touch what really matters.

What is amiss is this: Congregations are not renewed as they should be by the attachment of the young people who pass out of the Sunday Schools. The children have not been taught to love their Faith and to love their church. If they were all devotedly attached the congregations would never be small, the churches would be well filled, and religious organisations would be full of glowing life and healthy vigour.

If the young people are devoted to their church it necessarily follows that older people are also there along with them. If the young people go to church their parents and friends are sure to be there also. The stir of the young life always has its great attraction for those of maturer years. In all those instances of devoted attachment of young people to their church it is due to the fact that in some way they have learned to love it as their second home.

Why is it then that so many have not learned to love their church? It is surely due to the indifference and neglect of their elders. They have refused to take their part as teachers in the school or in the home. The young people have been deprived of that guidance in religious matters which none but their elders could give them. The churches, therefore, suffer the natural and inevitable consequences.

If we thoroughly indoctrinate the children with our religious principles; if they are taught in a kind and winning way how sweet, good and lovely God is, what a grand and noble being man can be, what a glorious destiny awaits us all; if they are taught to seek for truth that they may always be true, to learn the right, that they may keep right, to care for and protect each other from danger, to find the good which is in each other,—they will love one another and love their school, and love their church.

I thoroughly believe this. I am sure we need a new missionary movement in our Sunday Schools. If we make good Unitarians of our children we shall be making devoted church members of them. The revival of church life, the new birth of religious zeal will come as soon as we quicken our young people with religious spirit from ourselves. This cannot be done apart from doctrine. Woe unto us if we continue our lack of system, our criminal neglect.

PARSON PAGE.

The Wide World.

THE TITANIC DISASTER: The foundering of the great passenger steamship, the Titanic, in the early hours of Monday morning, April 15th, consequent on violent collision with an iceberg, is one of the saddest calamities in all human history. There were 2,340 souls on board; of these only 705 were saved and 1,635 lost their lives, including Mr. W. T. Stead, the famous journalist and reformer. The tragedy is appalling, but "never was heroism more splendid" than in those who bravely met their death. As the ship sank the band was playing "Nearer my God to Thee." Mr. Thomas Andrews, an Irish Unitarian, son of the Right Hon. Thomas Andrews, of Belfast, is amongst the lost. The hearts of the whole civilised world unite in deepest sympathy with the families of the bereaved.

The great strike is happily at an end. One result ought to be that people should consider how to prevent such disastrous paralysis of industry and consequent privation and misery.

The failure to pass the Conciliation Bill to give votes to women is a keen disappointment to its friends. The violent tactics of the militants no doubt helped to turn votes in the Commons. But there were other factors in the situation which had much more to do with the result.

Ex-President Roosevelt is making a strenuous bid against Mr. Taft as a candidate for next election of President of the United States. He is evidently ambitious for a third tenure of office. The world will look on at the election game with no small interest until the result is known.

Dr. Gore, Bishop of Oxford, has expressed his repugnance against the erection of a statue of himself at Birmingham.

Out of 172,619 school children examined in London in 1910 only about half of them were found free from organic defect.

The Chancellor of the Exchequer has pointed out that 441,000 adults died last year leaving property valued at £270,000,000, and that one half of this sum belonged to only 970 persons. What relation such facts have to the problem ot poverty and to industrial discontent is a question that is being increasingly forced upon the public mind.

During the coal strike a woman stole coal from a neighbour's coal-shed. She must have dropped her purse in the operation, for a woman's purse was found in the coal-shed containing nearly a pound in silver. But the loser did not claim the purse.

A Local Government Board return states that in 1910 there were 111 deaths from privation—42 in the County of London, and 69 in the provinces. In 85 cases there had been no application for relief, and in three cases the person was in possession of more than £100.

Home Circle.

God's Free Gifts.

It doesn't cost money, as many suppose,
To have a good time on the earth;
The best of its pleasures are free unto those
Who know how to value their worth.

The sweetest of music the birds to us sing,
The loveliest flowers grow wild;
The finest of drinks gushes out from the spring,—
All free to man, woman, and child.

No money can purchase, no artist can paint
Such pictures as nature supplies
Forever, all over, to sinner and saint,
Who use to advantage their eyes.

Kind words and glad looks and smiles cheery and brave
Cost nothing—no, nothing at all;
And yet all the wealth Monte Cristo could save
Can make no such pleasures befall.

To bask in the sunshine, to breathe the pure air,
Honest toil, the enjoyment of health,
Sweet slumber, refreshing,—these pleasures we share
Without any portion of wealth.

Communion with friends that are tried, true, and strong,
To love and be loved for love's sake—
In fact, all that makes a life happy and long
Is free to whoever will take. —Selected.

"Love that Casts Out Fear."

By the Author of "Randal's Principle," "For All or None," "The Chronicles of Parson Pimm," etc.

CHAPTER V.

The Restoration School at Ainley Chase was a great experiment. John Rogers, a millionaire resolved to do good with his riches, had been inspired to enter on the path of moral experiment upon his less fortunate brethren. He lived in the great town in which Leslie Faire was now a prominent public official and an influential worker in all humanitarian movements.

Rogers had come into contact with Faire on committees, and had learned to hold him in high regard. And one day he had a private interview with him, told Faire that he wished to help in some good moral reform work and asked his advice. Faire told him his idea of a Restoration School, and Rogers was greatly taken with it, and at once resolved on having it carried into effect. A large mansion at Ainley was secured on lease, a committee of management formed, of which Leslie Faire was Chairman, Rogers being President of the institution. Wisely selected persons were appointed as officers of the institution, and when it was ready for opening there were eight patients or cases for treatment.

It was at this School that Randal Wray placed John Banks. Indeed, Mr. Wray went with him. On arrival John was thoroughly mystified by the appearance of things. A grand house with beautiful gardens, woods, and fields surrounding it. How different from the prison.

Dr. Bright, who was not only a medical man, but an expert student in criminology and moral science, inspired with the noblest humanitarian ideals, was the chief director of the school. At once John Banks and Mr. Wray were received by Dr. Bright with most friendly warmth and cordiality. They were ushered into a cosy sitting room where all three sat down and took tea together.

"I am very pleased, Mr. Wray, that you have brought your friend John Banks to stay with us. We hope he will soon feel what good friends we are going to be. I'm afraid he must have had a rough time of it up to now," said Dr. Bright, looking all the while into John's face with his keen but kindly eyes.

"John will be quite at home here, doctor. I am sure he will have a good chance of proving to you what fine stuff he has in him. You are quite right in supposing that he has had a hard time. People have been cruel to him. His parents neglected him; he has been harshly treated on shipboard; the police and prison officials have been unduly severe, and all things considered John has never had a fair opportunity of showing himself in his true colours."

While Mr. Wray was saying this John's eyes were filling with tears.

"Well, well; never mind, John. I will get you to tell me all about it some time. We are all one family here, good friends together, and spend our time caring for each other, and seeking each other's good. You must not be afraid of any of us, for you will soon see that you can trust us. We are glad to think that you are going to be a real friend to us."

At all this John was inwardly astonished. He scarcely knew what to make of it, or whether to believe the evidence of his senses or not. Though gleams of brightness passed across his face now and then he remained quiet, fearing that such kind things said to him were too good to be true.

In much less than a week his doubts were cleared away. The good doctor and his wife, and other members of the household soon won John's confidence. He had easy work given him to do and he did it well. Every morning during that first week he went in to the doctor to be told what his duties for the day would be, and the doctor used the occasion each time for a little chat. Bit by bit he got the story of John's past life from him in answer to kindly questions, and very soon he thoroughly understood John and saw that there was a tremendous amount of good in him. And he was so kind and full of sympathy and encouragement that a great affection sprang up in John's heart so that he felt that he could almost worship the doctor.

On the fifth morning he went in to the doctor he found that Roderick was there.

"Come in John. I shall be glad if you will go with Roderick this morning and help him in the garden. You'll find him a good fellow to work with. He's a wonderful worker himself, but he will not overwork you. I wish everybody was as good as Roderick. I'll put you in his charge for the present, and I will ask you later how you like gardening."

So John and Roderick went and worked together. Roderick was a big, robust, and muscular sort of man. He looked as strong as a horse, and under a rather stern countenance he hid a warm and generous heart.

"How do you like life at the Grange, John?" "Ainley Grange" was the name of the house.

"I like it more than I can tell. How long have you been here?"

"Oh, about a year."

"Do you like it?"

"Yes. I wish I could stay here and never go away."

"Why, do you expect to go away?"

"Yes, after a while when I have learned a bit more, the doctor has a good situation for me to go to; but I never expect to find anything so good as this."

"Did you do gardening work before you came here?" asked John.

"Gardening? Oh, no. I spent my time house-breaking and robbing people except when I was in prison. I've spent years in prison. I've been an extraordinary character, a terror to the police and to the magistrates. I was considered a hopeless case until I came to the Grange. Then I found a friend. I'm a big fellow, but in his hands—the doctor's I mean—I'm but a little child. I would do anything for him, and he can do anything with me. He makes me feel that he is my brother. And he trusts me with everything. Fancy him trusting me with you, to teach and guide you, when as a matter of fact I was until some months ago one of the most dangerous characters in England. But he has faith in me, and I would sooner cut off my right hand than I would do anything that would shake that faith."

Roderick showed John how to dig, and explained the reasons for everything he told him, so that the work was made interesting. When the working time was over he said to John:

"It is reading-night, to-night. Alec, the steward is a good reader. We all meet together in 'Company Room,' the doctor and family, and all the rest of us, and Alec reads to us from a book. It is a tale—a novel. It is called 'It's never too late to mend,' and it's grand. Alec reads for a short time and then we give him a rest while the doctor asks us questions about it. Do we agree or disagree with what the book says? Is there anything we have to find fault with in the story?—and such like questions. And we have some fine discussions, and it does a lot of good. What do you think?—the doctor tells us that "punishment" is a wrong thing. He says that 'revenge' is the mark of the savage and the brute. He tells us that if one man is afraid of any other man there is something very wrong somewhere. He reckons that when one man does what is right to another that other will respect and honour him, but will not fear him. And it is true. The doctor has mastered me before I knew it. He did it by kindness. It would hurt him if I called him my 'master,' for he does not believe in 'masters.' But he is my 'master' all the same; yet I am not afraid of him. I've been afraid of jailors, and felt sometimes I would like to kill them. But the doctor's no jailor, he is our friend, our brother. If Jesus Christ was like him he was a grand man."

"If you leave here do you think you will ever go to prison again?" asked John.

"Never," said Roderick. "I've something better to live for now. Never will I give the doctor a chance to feel that his kindness to me has been wasted. I would not disappoint him for the world. He has done so much for me, to help me to feel more like a man that I cannot throw myself away any more. His one motive is in everything he does—to seek the good of those around him. He never treated me as an inferior from the first moment he saw me. Though so much below him as I was, a hardened scapegrace, he treated me as an equal, he raised me above myself up to his own level, he behaved like a brother, and has converted a wastrel into a man, and in that way he has saved a lost soul just by being a friend."

That night the reading and talk was most interesting. Nothing could have been better for the doctor's purpose than the discussion of the prison treatment related in the story, and the interchange of opinion on the right principles of dealing with criminals. After the reading and discussion the rest of the evening was spent in recreation, during which John had his first lesson at billiards.

Through it all Dr. Bright seemed to be the happiest man alive.—(To be continued).

The foundation stones of the new Free Christian Church Lecture Hall at Doncaster were laid, April 11th, the President of the B. and F. Unitarian Association taking part, the Rev. Charles Hargrove, M.A., being one of the speakers, and Mr. Grosvenor Talbot was chairman of the evening meeting.

The meetings of the National Conference of Unitarian and kindred churches in Birmingham, April 16—19, were well attended and enthusiastic. Mr. Hugh R. Rathbone, of Liverpool, is the new President; he frankly declared that we Unitarians ought not to hide our light, but that we ought to explain our Faith so as to disabuse ignorant and prejudiced minds of misapprehension. The Conference considered many subjects, and resolved to raise £30,000 for the augmentation of ministerial stipends. The Birmingham Unitarians made generous provision of hospitality to ministers and delegates and their local arrangements were considerate and thoroughly satisfactory. The Rev. Dr. S. M. Crothers, U.S.A., was the principal delegate from abroad; his addresses were full of exquisite humour and lightened otherwise serious meetings.

The International Bible Lessons.

May 5th: POVERTY AND RICHES. Luke 6, 20-26; 16, 19-31. Text, Luke 12, 15.

THE LESSON STORY (See the Scripture Passages). Jesus lifted up his eyes on his disciples and told them they were blessed in their poverty, in their hunger, sorrow, and suffering, because the kingdom of God was really theirs and that their time of rejoicing would come. But he pronounced woes to the rich.

On another occasion he told a parable of a rich man and a beggar. When the beggar, Lazarus, and the rich man had died, the rich man found himself in Hades, the abode of departed spirits, and in a state of torment; here he sees Abraham afar off with Lazarus near him, and he called out to "Father Abraham" to send Lazarus in mercy to dip his finger tip in water to cool his tongue. Abraham told him that a great gulf between them made it impossible to pass from one to the other, and that he as had received good things and Lazarus evil things, so now he was in anguish and Lazarus in comfort. Then the rich man begged that Lazarus should be sent to warn his five brothers "lest they also come into this place of torment." Abraham replied that they had the warnings of Moses and the prophets. But the rich man urged that "if one go to them from the dead they will repent." And Abraham said that if they would not hear Moses and the prophets neither would they be persuaded if one rose from the dead.

NOTES: Luke 6, 20-26. Jesus foretells that the suffering poor will receive justice, which belongs to them in the government (kingdom) of God; and that the selfish rich will suffer the retribution which naturally follows from their own conduct.

Luke 16, 19-31. A parable and not intended to be understood literally. The rich man's spirit, his immaterial soul cannot burn in physical flame. "Well-known fancies and opinions are here wrought up in scenic form to convey certain moral impressions"; "a parable based on the familiar poetic conceptions of the future world and its scenery" teaching "that the formal distinctions of this world will have no influence in the allotments of the future state, but will often be reversed there; that a righteous Providence, knowing everything here, rules hereafter, and will dispense compensating justice to all; that men should not wait for a herald to rise from the dead to warn them, but should heed the instructions they already have, and so live in the life that now is, as to avoid a miserable condemnation, and secure a blessed acceptance in the life that is to come" (W. R. Alger). "Abraham's bosom"—Paradise (22); if both heaven and hell are in the parable those in each state are near enough to see each other and to hear each other speak; the "gulf" (26) is spiritual, a great difference of disposition that makes an impassable barrier. But the sinner repents (27), and is unselfish enough to think of his five brothers (28).

LESSON TOPICS.

1. Is poverty a right condition?
2. What blessings, in poverty?
3. Will all wrongs be righted (6, 21-22)?
4. Ought men to be punished for difference of opinion (6, 22-23)?
5. The woes of the rich; true riches and false (Text).
6. Woe unto you when all speak well of you (6, 26).
7. Can there be improvement after death?
8. The parable of the rich man and Lazarus explained.
9. Making gulfs.
10. What is heaven? and what is hell?
11. Is it ever too late to mend?
12. Object Lessons: Company; reward; crumbs; dogs; sores; beggar; angels; gulf.

HYMN: "Though lowly here our lot may be," or "Who is thy neighbour."

May 12th: THE LAW OF LOVE. Luke 6, 27-38; Romans 13, 8-10. Text, Romans 13, 9.

THE LESSON STORY (See the Scripture Passages). Jesus teaches to love enemies, to bless them that curse, to suffer wrong again rather than do wrong, to give freely, to do to others as we would they should do to us; that there is no merit in doing good to others merely because they do good to us, that to be like God we must be kind to the unthankful and evil people and merciful as He is merciful. If we do not judge and condemn we shall not be judged and condemned, and if we forgive we shall be forgiven. We shall get what we give in the same measure we mete to others. Paul also teaches that we should owe nothing except love to our neighbour and that love fulfils every requirement.

NOTES: See also Matthew 5, 39-48; 7, 1, 2, 12. Enemies: See Exodus 21, 23-25; 23, 4-5; Romans 12, 20-21. "Into your bosom" (38) loose cavity of cloak above the girdle that serves as a pocket.

LESSON TOPICS.

1. Turning the other cheek.
2. Indiscriminate giving.
3. The Golden Rule; when wise, when not.
4. Thanks, deserved and undeserved.
5. Love, the reconciler.
6. The noblest motive in conduct (35).
7. No good action lost.
8. God's impartial kindness (35) for ever.
9. Judging and condemning.
10. Giving and getting.
11. Love fulfils all needs.
12. Object Lessons: Cloak; coat; goods; loans; enemies; measure; neighbour; debt; law.

HYMN: "Think kindly of the erring one," or "Kind words can never die."

May 19th: THE OLD LAW AND THE NEW LIFE. Matthew 5, 17-26. Text, Romans 13, 8.

THE LESSON STORY (See the Scripture Passages). In his Sermon on the Mount Jesus made clear his attitude to the Jewish law; that he aimed not to destroy it, but rather to complete it. Nothing that

was good in the law would pass away. Those who violate the law in its spirit, while keeping it in the letter, are amongst the least, and those who are loyal to its spirit are great in the kingdom of heaven. True righteousness must exceed that of the Scribes and Pharisees for any admission to the kingdom of heaven. Not only must a man not kill, but he must avoid that anger which is the cause of murder, and seek first to be reconciled to his brother before he is fit to offer his gift on the altar to God. It is better for a man to come to agreement with an adversary quickly lest the matter comes into court before a judge, where if it is decided against him he may be sentenced to imprisonment until the penalty or debt is paid to the last farthing.

NOTES: "Raca" (22) a term of contempt said to come from a word meaning "to spit." "Raca" is equivalent to "blockhead," and "Moreh" translated "thou fool"—to "scoundrel"; "hell" is "Gehenna" in the Greek, the valley of Ge-hinnom outside Jerusalem where the offal of the city was cast and burnt, and where the bodies of executed criminals were also consumed in fire. This has no connection whatever with the orthodox hell.

LESSON TOPICS.

1. Not to destroy but to fulfil.
2. All right things to be accomplished (18).
3. The small and great in the kingdom of heaven.
4. Righteousness in the letter and in the spirit.
5. "Thou shalt not kill!" murder and war.
6. Anger—righteous and unrighteous.
7. Love to man needed for true worship of God.
8. Consequences cannot be avoided.
9. Love puts all things right (text).
10. Object Lessons: Prophet; jot and tittle; gift, altar; adversary; judge; prison.

HYMN: "How sweet, how heavenly is the sight."

May 26th: THE GIFT OF THE HOLY SPIRIT.
Acts 2, 1-11; Text, Zechariah 4, 6.

THE LESSON STORY (See the Scripture Passages). On the day of Pentecost the disciples were all in one place in Jerusalem. Suddenly there was a sound as of the rushing of a mighty wind, and they were all filled with the Holy Spirit, and spoke with other tongues as the spirit gave them utterance. Devout Jews of many nations—a multitude—came together. They heard this sound and were confounded at hearing men speak each in his own language and amazed that these different men could speak the mighty works of God so as to be understood by all.

NOTES: "Pentecost" (1) means "fiftieth," the feast so named as falling on the fiftieth day from the second day of the Passover; it was a festival of harvest thanksgiving; "in one place," possibly "the upper chamber" (1, 13); the "sound" of "a mighty wind" and the divided "tongues of fire, and the speaking "with other tongues" (languages), are expressions merely symbolical of inspired utterance and an indication that the Gospel was destined for all peoples. "Jews and proselytes" (10), Jews by birth and Gentiles made Jews by religious conversion.

LESSON TOPICS.

1. The Origin of Religious Festivals.
2. What is Inspiration?
3. Togetherness.
4. Enthusiasm.
5. Confusion and unity of tongues.
6. Proselytes.
7. To whom is the Holy Spirit given?
8. How the first Church started.
9. The Holy Spirit does more than human might (text).
10. Object Lessons: Place; sound; wind; house, tongue; fire; nation; language.

HYMN: "Gracious Spirit, dwell with me," or "The light pours down from heaven."

Anecdotes and Illustrations.

A POOR RICH MAN.

Jacob Ridgway died in Philadelphia leaving a fortune of £1,330,000. When a young man told him that he envied him his wealth he replied: "All I get out of it is my victuals and clothes, and I can't eat more than one man's allowance or wear more than one suit at a time." John D. Rockefeller is said to be the richest millionaire in the world, and he declares: "The poorest man I know of is the man who has nothing but money, nothing else in the world upon which to expend his ambition and thought."

Wasted and all in rags his starved soul went,
And opulently paupered, he grew old,
And stood with loaded hands and heart forespent,
A beggar, with a million bits of gold.
—Arthur Stringer.

A RICH POOR MAN.

A tax assessor called on a poor man and asked if he had any property. "I am indeed a very rich man," said he. "Really," said the assessor, "Please let me make a list of your possessions." When completed it consisted of items like these: "A Saviour who gives me everlasting life," "A place in heaven," "Healthy and virtuous children," "A merry heart," etc. "What else?" asked the assessor. "That is all." "Well, sir," said the assessor, "you are truly a rich man, but your property is not taxable."

THE HAPPIEST.

Crœsus was king of Lydia, and was so very rich that ever since to say that a man desires to be "as rich as Crœsus" is understood to mean richer than all others. One day Crœsus was visited by Solon, the wise man of Athens. Crœsus described his jewels, his palaces, his gardens, his fountains, his immense riches, and said: "Friend Solon, have you ever seen a happier man than I?"

"Yes," said Solon, "I have seen a happier man."

"Who was it? What king do you speak of?

"He was not a king, but a plain citizen of Athens. Not much money had he. But he was never in want, and his neighbours respected him for his honesty and courage. He died fighting for his country and he left behind him sons and daughters who follow his good example."

"Well," said Crœsus, "excepting that man have you ever seen one happier than I?"

"Yes; there were two brothers who loved each other, and who loved their mother. One day when their mother wished to go to the temple and there were no oxen to draw her cart, the two brothers harnessed themselves and drew her to the temple amid the blessings of the people. When they died all men praised them for their goodness."

LOVE CONVERTS THE ENEMY.

In Victor Hugo's story, "Les Miserables," Jean Valjean stole the silverware from the good Bishop Bienvenu. He was caught and brought to the bishop, when the latter said: "But I gave you my silver candlesticks also; why did you not take them along with your plates?" And the bishop forced them upon him, thus freeing the rogue from the police; but Jean Valjean was so touched by this hiding of his fault that he became converted into an honest man.

THE ROAD OF THE LOVING HEART.

Robert Louis Stevenson, the well-known author, lived some years in the island of Samoa, and he was very kind to the natives. Mataafa, a chief, claimed the throne in Upolo, and he and ten chiefs were imprisoned. Mr. Stevenson sent them many presents while they were in prison, and when they were set at liberty they considered what they could do to show their gratitude, and decided to make a fine wide road through the bush to his house. Samoans do not like to work and to Samoan chiefs it is thought to be beneath their dignity to work, but for their friend they built the road, and when it was finished they held a feast and named their work: "The Road of the Loving Heart."

NOT TO DESTROY, BUT TO FULFIL.

A sketch is not destroyed, but fulfilled when it is made a complete picture; a flower is the fulfilment of the bud. The Mosaic Law was a step to something better, "a schoolmaster to bring us to Christ," and the good in it was not destroyed but completed and fulfilled in the higher teaching of Jesus.

EXCLUDED FROM HEAVEN.

Scribes and Pharisees whose righteousness was mainly "to be seen of men" were self-excluded from that heaven of happiness which comes from a higher motive. He who will not sing is self-excluded from the choir, and those who refuse to learn how to make the sweet harmonies of heaven within the heart, and of heavenly brotherhood between man and man, simply shut themselves out of heaven. Everything happens by natural law, and is under causation and consequence; it is impossible to escape consequences.

GOOD FOR EVIL.

In Italy many ages ago there was a man who had a very bitter feeling of enmity against another; he lay in wait for him, attacked him, beat him very badly, and put out his eyes. The other, now blind, and unable to earn his living, was taken in at a monastery, where the monks allowed him to live and to share in their good works of mercy. Some years after his enemy who had blinded him was very ill, and was carried into this same monastery to be nursed. He knew that the man whose eyes he had put out lived there and feared that his own eyes would be put out in revenge. But the blind man had become a real Christian, and put away every thought of revenge, and was eager to return good for evil.

So he begged to be allowed to nurse the sick man, devoted himself entirely to this task, tending by the bedside night and day to relieve pain and to help to recovery, and the man was brought safely through his illness. Thus the enemy was turned into a friend, and both men were the happier by this forgiveness of injuries and the overcoming of evil with good.

HOW INSPIRATION COMES.

As the stream for ever flowing from the hill-top gives the mill-wheel power to grind the corn, so to the soul of every person willing to receive there flows strength from God to help in the daily work, and in the living of the good and useful and perfect life for which all men are made.

THE GIFT OF THE HOLY SPIRIT.

The Spirit of God is everywhere. It works silently in the souls of men and is the breath of their truest life. But sometimes it comes with great might and power into the heart of the prophet, into the mind of the seer, into the thoughts of the inventor or discoverer, into the collective consciousness of a united assembly.

Suppose an army intending to attack a granite fortress to batter it down, how will they do it? You mention a cannon ball. But there is no power in that. It is heavy, but if all the men in the army were to throw it that would make no impression. Ah, but look at the cannon. But there is no power in the cannon. It is a helpless machine and nothing more. But there is the powder. Well, there is no power in that, a child may spill it, a sparrow may pick it up. Yet this powerless powder and this powerless ball if put into the powerless cannon, and one spark of fire touches it, then in an instant the powder is a flash of lightning and the cannon ball is a thunderbolt smiting as if from heaven. So our Church machinery of itself may be ineffective, but if touched with fire and aglow with the baptism of the spirit, it may remove the strongholds of self and sin, and open the ways of blessedness and noblest life.

A Service of Loyalty.

[This service is used at Charlestown, U.S.A.]

"This church was the first church established in Charlestown. It was founded over 150 years ago by the men and women of the, then little, village, who had high ideals and felt the need of spiritual growth.

"Ever since then men and women have worked for it, the men and women who have cared for the higher things of life, and stood for what was best in the community.

"Parents who have earnestly desired to give to their children a knowledge of what a true, honest life means have sent them to its Sunday school. And so the church and Sunday school have lived, have always been an influence for good in the village, and have come down to us.

Ques. Whose church and Sunday school are they now?

Ans. They are my church and Sunday school.

Ques. Who is responsible for their influence in the community?

Ans. I am.

Ques. Who must hold them to the high ideals that the men and women and children before us gave to them?

Ans. I must.

Ques. How can you do these things?

Ans. By living the best that I know, every minute. By never doing anything that I, or anybody else, need ever feel ashamed of.

Ques. For what particular branch of the church are you especially responsible?

Ans. The Sunday School.

Ques. Do you want to make it a successful, active, vigorous Sunday School?

Ans. I do.

Ques. How can you make it such a Sunday school?

Ans. By coming regularly every Sunday.

By being in my place punctually, always here before the service begins.

By giving all my enthusiasm and interest to the service and lessons.

By giving what pennies I can toward its support.

By doing all these things, I can make it a successful, active, vigorous Sunday school

Ques. What is the effect upon the Sunday school if you fail in any of these things?

Ans. None of the work can be done as well. There is no interest in a course of lessons continually broken into by lack of regularity. The service cannot be conducted with reverence and seriousness if there are late comers.

There is lack of general interest and enthusiasm.

Ques. If such a condition exists, who is responsible for it?

Ans. Those who err in these respects. Understanding these things I will try to do my part toward making this a Sunday school of which we shall all be proud.

—From "Unitarian Word and Work," U.S.A.

Sunday School Topics.

At the Lewin's Mead Chapel, Bristol, a dedicatory service was held on March 31st to receive elder scholars from the Sunday School into church membership.

The Girls' Guild at the Ilford Church devotes its energies to work on behalf of the John Pounds' Home at Portsmouth.

The Mill Hill Girls' Club, Leeds, has won the shield of merit for the fourth time in succession, and over 20 other distinctions, at the annual exhibition of the Leeds Association of Girls' Clubs; and the Hunslet Club won the singing shield for the second time, and took the Morris dance trophy.

The National Conference Guilds' Union Young People's Rally at the Old Meeting Church, Birmingham, April 15th, drew a large assembly of friends, and excellent speeches included one from a lady, Mrs. Thackray, B.A., of Huddersfield, and from Rev. Dr. Crothers, U.S.A., and others.

An attempt is being made to establish a Union of Young Men's Classes in N.E. Cheshire at the suggestion of the Rev. H. Fisher Short. A meeting of representatives from several schools was held at Mossley, March 30th, when a committee was appointed to that end.

The scholars of the Free Christian Sunday School, Bolton-on-Dearne, have been provided with free food during the coal strike through the help of the Rev. C. J. Street, M.A., LL.B., and friends of the Sheffield and District Association of Churches One hundred and twenty-one scholars have participated.

The attendances at the Good Friday meetings, Manchester District S.S. Association, in Manchester, were surprisingly large considering the withdrawal of so many trains. Cross Street Chapel had a large congregation, including a considerable number in the gallery to hear the able sermon by Rev. Douglas Walmsley, and the Memorial Hall was crowded at night. Friends came by tramcars instead of in trains from distances as far as Todmorden.

RECEIVED: "St. Luke, Evangelist and Historian," by Herbert McLachlan, M.A., B.D., Tutor and Warden, Unitarian Home Missionary College, with an introduction by Professor A. S. Peake, D.D., 2/6 net. Sherratt and Hughes, Manchester. Review notice in next issue. "The Sunday School Quarterly" April, 1912, Vol. 4, No. 1, 3d. net. Amongst a wealth of good things: "Heroes of Faith," by Rev. A. Thornhill, M.A.; "Dickens and his message," by Rev. R. K. Davis, B.A.; "The Theory and Practice of Sunday School Teaching," by Mr. A. Stephen Noel, are notably valuable contributions.

National Unitarian Temperance Association.

President: Mr. H. C. CHANCELLOR, M.P.
Organising Secretary: Mr. E. F. COWLIN, 40, Marler Road, Forest Hill, London, S.E.

ANNUAL MEETINGS, Friday, May 31st, at Essex Hall, London: Conference at 4 p.m.; Rev. Dr. J. Lionel Tayler will read a paper on "Alcohol and Modern Life." Tea will be served at 6, and the business (and public) meeting is fixed for 7 p.m. The following have already promised to take part:—Mr. H. G. Chancellor, M.P., the Revs. Philip H. Wicksteed, M.A., W. G. Tarrant, B.A., and Dr. W. Tudor Jones, and others.

Dear Readers,—May we bring to your notice the claims of this Association to your interest and support? Founded over 18 years ago, it has always striven, as far as funds would permit, to promote and foster the Temperance movement amongst Unitarians not only in this country but abroad. For several years past it has issued, in co-operation with the Sunday School Association, a New Year letter to Sunday School teachers, in which the great importance of temperance teaching has been urged. In this way and others it has assisted in the formation of Bands of Hope and also societies for adults, and supplied them with literature, lantern slides, hymn books, etc., at reduced prices. Speakers have also been provided. It has helped to get Temperance Sunday more and more observed in our Churches and Sunday Schools, when the moral, physical and economic aspects of alcoholism have been brought forward and the necessity for action shown. It has printed and issued, for use on such occasions and others, no less than 16 pamphlets, written by well-known Unitarians. Will you help to carry on and extend this good work? The best way of doing so is by becoming a member of the Association. You will notice that both abstainers and non-abstainers may join.—We are, yours faithfully,

H. G. CHANCELLOR, President.
J. BREDALL, Chairman of Committee.
A. W. HARRIS, Hon. Treasurer.
E. F. COWLIN, Secretary.

P.S.—Applications for membership should be sent to the Secretary.

Water-Marks and Character.

By Mr. W. R. MARSHALL.

One of the first things youngsters do, when getting a clean sheet of paper, is to hold it to the light and puzzle out the water-mark. Do you know what these marks mean? Very few people understand these "paper marks," as they ought correctly to be called. They are ornamental figures in wire or thin brass sawn upon the wires of the mould in which the paper-pulp becomes a sheet and they leave an impression on the sheet by making the paper, where it lies on them, thinner and more transparent. It is very likely that the names given to the different sizes of paper may have been derived from the water-marks. As early as the 15th century "Hand" paper contained as its mark forms of a hand. "Post" paper appears to have got its name from the mark of a post-horn, but this was not used before the establishment of the G.P.O. (1670), when it became the custom to blow a horn, to which circumstance we may attribute its introduction. The jug or pot was one of the very earliest water-marks, while that of the "foolscap" appears first in the paper of The Golden Legend, printed by Caxton. The earliest known mark, which appeared in an account book in 1301, was a variety of a circle or globe surmounted with a cross—suggestive of the early influence of the Church over all the channels of knowledge!

Different countries had different styles of marks, so that by them we can trace fairly accurate information as to when and where the paper was made. Gradually these marks became general and only in very few instances do we find specially distinctive water-marks.

Among the earlier marks used, when paper-making was in its infancy, and the penalty was death to any who divulged the secret of its manufacture, may be found the pelican (exclusive mark of the popes), the hound, dolphin, buckle, St. Peter's cock in the act of crowing, pair of scales, and many varieties of keys. The device of John Tate, the first paper-maker in this country, in the reign of Henry VII., was an eight-pointed star within a double circle.

You and I bear the impress of water-marks upon us. Fortunately we are able to make or mould them for ourselves. The quality of a boy is known by the water-mark of his character. The experience of the world reads these marks like the light shining through a sheet of paper and judges us by them.

Once a naughty boy and girl played truant from school and told falsehoods about it. They wandered out one afternoon and lost themselves in a wood, but were found by a good fairy who took them to her enchanted palace. Judge of their astonishment when they found that, in this wonderful palace, their hearts and minds could be seen right through their bodies, and all their wicked acts and intentions and thoughts written out plainly for everyone to read. Of course this is only a fable, but its meaning is clear. We should take great care to do everything and think everything so that our actions and thoughts will bear careful scrutiny.

One very good habit that has borne and will always bear the most careful inspection, however we look at it, is that grand habit our Bands of Hope instil in us—of abstaining from intoxicating drinks. This habit will go a long way towards making the water-mark of a good character, and who is ashamed to show that?

No act falls fruitless; none can tell
How vast its power may be;
Nor what results enfolded dwell
Within it silently. —Thomas Hincks.

British League of Unitarian and other Liberal Christian Women.

Essex Hall, Essex Street, Strand, W.C.
Hon. Secretaries: Miss H. Brooke Herford and Miss Violet Preston.

Every month there is sent over to us from Boston a little magazine called "Word and Work." It is the joint production of the American Unitarian Association, the Women's National Alliance, and the Unitarian Sunday School Society, and in it the proceedings of all these societies are duly chronicled. The Alliance is a very powerful body, having an executive board of fifty-nine members. These members are called directors, and represent the branches in the different States of the Union. On each director falls the duty of collecting and sending in the reports of the branches of her State or Section of the country. She is expected to visit her branches in turn, and to call their officers together for conference and to promote co-operation among them. Each branch is supposed to invite its directors to pay it a visit at least once a year. There are over 300 local branches and these are divided into some 14 "Associate" branches. The income of the Alliance as shown in the last report is a good deal over £2,000. Reminders of the approach of the League's annual meeting are going out now in the shape of a request for branch reports and for the names of possible delegates. Last year, with most of the reports came also statements of money raised and disbursed by the branches, and it was astonishing and encouraging to find what splendid work is done by the women of the churches in raising funds for the objects they have at heart.

In the April number of the "Sunday School Quarterly" will be found an article on the Fellowship work of the League. It is ably written by Miss Grace Mitchell, to whom is so largely due the rapid development of the Section. It would be a very good thing if League members would send for copies (price 3d. each) from the Sunday School Society at Essex Hall, and see that the article is read by their minister, Sunday school superintendent, and the teacher of the elder girls' class.

Please note that the name of the Secretary of the "Lecture List" is MISS HARWOOD, not Miss E. Hargrove as stated in last month's issue.

H. BROOKE HERFORD.

Central Postal Mission and Unitarian Workers' Union

Hon. Sec.: Miss F. Hill, 36, Heath St., Hampstead, London, N.W.

We have had good reports of the year's work from the Postal Mission secretaries, and are now looking forward to the annual meeting of the Central Postal Mission, which will take place at Essex Hall on Thursday afternoon in Whit-week. An interesting feature of the meeting will be an address by Signor Crespi on "Present Day Religious Thought in Italy." Signor Crespi is a literary man, a Modernist and a great lover of England. He is in sympathy with many of the aims of the "Italian Association of Free Believers," and his address will probably bring out the need there is for such religious reform in Italy.

We are in constant communication with Signor Gaetano Conte. He is gaining adherents to the "Association of Free Believers," and has very interesting letters from cultured and thinking men. A professor writes:—

> "I heartily approve of the moral, religious and patriotic work of your Association. To contribute to the moral unity of Italy, to infuse into the rising generation the noble conception of life, as a constant quest after perfection; is a sacred duty in order to ensure the well-being and future of our people. I have received the pamphlets and read them with pleasure. They set forth most important notions, which do good to soul and body. Pray let me know what I should contribute for the pamphlets which I have kept."

The President of a Lyceum writes:—

> "I have received the recent circular of your committee, which I endorse fully. You and your friends deserve the praise of all who believe that the destiny of individuals and of nations cannot be shut within the limits of a narrow, vulgar materialism. I shall therefore be glad to associate myself with this noble undertaking wherever and whenever it is possible."

The last pamphlet issued by Mr. Conte is on Socinus, written by Dr. Wendte, who takes a keen interest in Mr. Conte and the Italian Movement.

We hear from Miss Van Eck that she is very active in the Dutch Protestantenbond Postal Mission. She writes:—

> "We are very busy with new plans, with our religious circles which have much life, and with open-air meetings. The topic of the day is our first lady minister in the Mennonite Church. She received several calls, and has accepted a pulpit in a village in the north. She is a bright and eloquent young lady."

We have been very glad to hear that Mr. Ethelred Brown, the coloured student at Meadville, has nearly finished his theological course, and hopes soon to return to Jamaica to found a Unitarian Church. Our Postal Mission has kept up correspondence with the Circle at Montego Bay and posted copies of the "Unitarian Monthly" regularly for distribution.

In closing these brief notes I should like to mention the urgent need there is for more Postal Mission workers, whole fields of work are only waiting for workers. I should like to appeal to some of the earnest and thoughtful of the rising generation to ask them to dedicate some of their time to this form of mission work; it may not be very sensational, or very exciting, but it is deeply interesting, and it certainly blesses him who gives, and him who receives.

FLORENCE HILL, Hon. Sec., C.P. Mission.

Notes and News.

TO CORRESPONDENTS: Communications connected with the business of this Magazine should be addressed to the EDITOR, Dovestone, Denton Road, GORTON, Manchester, except Calendar matter and corected proofs which should be sent direct to the printer.

Any errors in transmission of parcels, or in the condition of the copies sent, should be reported to the Editor promptly. Unsolicited M.S. contributions if required to be returned, should be accompanied with a stamped addressed envelope; and inquiries by letter should include postage stamp for reply.

On March 31st in many Unitarian pulpits throughout the United Kingdom sermons were preached commemorating the Unitarian martyrs of 1612, Bartholomew Legate and Edward Wightman.

Rev. Gertrud von Petzold, M.A., celebrated the George Dawson anniversary by holding a service in the Birmingham Town Hall, March 24th, when the great building was packed with a crowded congregation.

At the half-yearly meeting of the Council of the British and Foreign Unitarian Association on March 26th it was reported that grants had been made during the past year to 67 congregations to the extent of £1,660, and £700 to Colonial and Foreign Missions; and that grants of literature, October 1st 1911, to Feb. 29th, 1912, included books to 28 "orthodox" ministers, 7 Unitarian ministers, 5 lay-workers, 28 libraries, 5 bazaars or sales of work, 1,589 volumes in all, valued at £111 12s. 10d.; and grants of tracts to Postal Missions, congregations, and individuals, 18,151, valued at £43 15s. 3d.; and colonial and foreign grants 384 books, 6,424 tracts, valued at £51 18s. 10d.

It is proposed by the Rev. Dr. C. W. Wendte that an International Unitarian Missionary Society be established for a world missionary movement.

The Unitarian minister, North Shore, Blackpool, Rev. J. Horace Short, is appointed President of the Blackpool Sunday Schools' Hospital Coronation Cot Endowment, which includes every denomination.

The Unitarian Chapel, Collompton, Devon, collapsed on Sunday, March 24th, between afternoon and evening services, walls giving way, and roof falling in. No life was lost nor any person injured. Steps for restoration are now in progress.

There is a controversy in "The Christian Life" as to whether Waverley Road Church, Small Heath, Birmingham, should be considered as "Unitarian" or purely "Undenominational." Has it received and does it receive grants from denominational funds? is a query which would go far to settle the matter.

The death of Mr. Thomas Harwood, Bolton, is a great and serious loss to Unitarian organisations in Lancashire.

The Provincial Assembly Lecture (Lancashire and Cheshire) delivered by Sir Henry Jones, M.A., Professor of Moral Philosophy, University of Glasgow, Thursday, March 28th, in the Memorial Hall, Manchester, was a masterly deliverance on "The Imminence of God and the Individuality of Man." The Hall was filled and the audience included people of orthodox bodies as well as Unitarians.

Following on the dismissal of Pastor Jatho from his church at Cologne, Germany, for heretical opinions, Pastor Traub has now been dismissed from his church at Dortmund, Westphalia, for criticising the dismissal of Jatho.

The Jubilee of the opening of the present Roslyn Hill Chapel, Hampstead, June 5th, will be celebrated June 2nd by a special service conducted by the Rev. Dr. Crothers, of Cambridge, U.S.A., and on June 5th by a congregational gathering.

The inauguration of the new Mexborough Free Christian Church (Unitarian), March 28th, was attended by over 400 people, the Lord Mayor of Sheffield, Mr. A. J. Hobson, presiding.

The Rev. W. Rosling, of Bradford, has concluded twelve lectures on Unitarianism, at Cleckheaton, Yorks, under the auspices of the British and Foreign Unitarian Association, with the result that a weekly meeting for discussion is being established.

The Rev. Dr. C. W. Wendte has been in London recently on his return to U.S.A., and a reception in his honour was held at Essex Hall on April 11th, when he delivered an address on his intercourse with liberal religious thinkers of various countries during his recent missionary travels.

MINISTERIAL CHANGES: Rev. J. G. Robinson, Shepton Mallet, has been appointed at Barnard Castle and will commence there July 7th; Rev. D. G. Rees, Bridgend, is appointed minister to the churches of Gellionen and Trebanos, Swansea Valley; Rev. Thomas Anderson, Mexborough, is appointed District Missionary, Sheffield and District Unitarian Association in charge of the Free Christian Churches at Mexborough and Bolton-on-Dearne, with oversight of the Barnsley Unitarian Movement; Miss Helen L. Phillips, High Pavement Church, is entering the ministry of Christ Church, Nottingham; Rev. H. R. Maister received farewell presentations, April 1st, on leaving Stockton-on-Tees; Mr. R. V. Holt, Manchester College, Oxford, is appointed to succeed Rev. R. B. Drummond at Edinburgh; Rev. W. E. George, M.A., of Manchester, has accepted appointment as minister to Friargate (Unitarian) Chapel, Derby, and Rev. Leonard Short, of Stannington, Sheffield, as first minister to the new Unitarian congregation at Marple; Rev. E. Lockett has resigned at Banbridge, Co. Down, and accepted appointment to Elder Yard Chapel, Chesterfield; Rev. W. B. Matthews, Colyton, has accepted appointment to Poole Unitarian Church.

DEATHS: Mr. Thomas Harwood, Bolton, March 23rd, 61; Mr. George Webster, J.P., Wakefield, March 23rd, 74; Mrs. Benjamin Crowther, Todmorden, March 23rd, 88; Mrs. Benjamin Templar, of Southport, March 15th, 81; Mrs. R. W. Smith, of Nottingham, at Southport, March 22nd, 76; Mr. John Pattinson, Gateshead, March 28th, 84; Mrs. Edward Huth, London, March 27th, 79; Mrs. Holland, widow of the late Rev. T. Holland, B.A., Southport, April 13th, 79; Miss S. J. Taplin, daughter of the late Rev. James Taplin, Birmingham, April 14th, 67.

WHAT IS UNITARIANISM?

"UNITARIAN, one who denies the doctrine of the Trinity, believing that God exists only in one person."—Webster's International Dictionary.

"Unitarianism—amounts to this—That there is One God, even the Father; and that Jesus Christ is not this One God, but His Son and Messenger."—Dr. W. E. Channing.

"We believe in the doctrine of God's Unity, or that there is one God, and one only."

"We object to the doctrine of the Trinity that, whilst acknowledging in words, it subverts in effect, the unity of God."

"In the second place, we believe in the unity of Jesus Christ. We believe that Jesus is one mind, one soul, one being, as truly as we are, and equally distinct from the One God. We complain of the doctrine of the Trinity, that not satisfied with making God three beings, it makes Jesus Christ two beings."—Dr. W. E. Channing.

"The characteristic tenets of Unitarian Christianity are so simple and unambiguous, that little scope exists for variety in their interpretation: to the propositions expressing them, all their professors attach distinct and the same ideas."

There are four great subjects comprised in the controversy between the (Trinitarian) Church and ourselves: the nature of God; of Christ; of sin; of punishment. On these . . . all our modern writers . . . maintain the following doctrines:—

UNITARIAN DOCTRINES:

(1) The Personal Unity of God.
(2) The Simplicity of Nature in Christ.
(3) The Personal Origin and Identity of Sin.
(4) The Finite Duration of Future Suffering.

opposed to CHURCH DOCTRINES:

(1) The Trinity in Unity.
(2) Two Distinct Natures in Christ.
(3) The Transferable Nature and Vicarious Removal of Sin.
(4) The Eternity of Hell Torments.

—Rev. James Martineau, 1839.

"What is Unitarianism? The briefest answer is that it is that form of Christianity which holds the primitive faith in the simple unity of God, that God is one, not a Trinity; and which looks upon Jesus Christ as the greatest and holiest of Teachers, but not God. . . . . Unitarians regard Man as the child of God—not 'fallen' and totally depraved, but only slowly rising; Salvation, as deliverance from sin, including everything that heals and helps towards goodness and God; Heaven and Hell—not separate worlds, but what men make of their own lives, both in this world and the world to come, while in no world can man ever go beyond the love and goodness of God . . . reverencing the Bible as the text-book of religion—the records of God's gradual revelation of His truth and will—but human records, to be studied with perfect freedom to distinguish the divine from the human. . . . Unitarians have no formal creed. They . . . urge upon all to think for themselves, and leave their churches entirely open to the reception of new truth."—Rev. Brooke Herford, D.D.

"As for the original meaning of the word 'Unitarian' unquestionably what it denoted in the early history of our denomination was the doctrine of God's oneness as opposed to the doctrine of His trinity. . . . Originally the doctrine was a doctrine of God as the Divine Unit; now it is a doctrine of the Divine Unity, and, as such, it takes up into itself the whole gist of modern science, the correlation of forces, the transmutation species, the evolution and affinities of language, institutions, art, the sympathy of religions. If there is a word in the whole scope of moral and religious usage that has been enlarged and glorified by the process of the suns, it is the word 'Unitarian.'"—Rev. J. W. Chadwick, U.S.A.

"Many people limit the name Unitarian simply to the fact that it is the opposite of Trinitarian. But look at its larger significance. It may well stand for the greatest and most significant facts of the world: the unity of the universe, the unity of God; the unity of life; the unity of man; the unity of truth; the unity of the religious aim of the world, that is, to endeavour to get into right relations with God. All these may be summed up in our denominational name. We stand for all of them."—M. J. Savage, D.D.

"No one has a right to limit the 'Unity' at the heart of Unitarianism to mathematics. The numerical unity is true as far as it goes; but still deeper and greater are the spiritual unities—'I and my Father are one,' 'that ye all may be one,' 'one in Christ,' 'there shall be one flock and one shepherd,' 'all that love are one,' 'humanity is one,' 'religions are many, religion is one,' 'one far-off divine event to which the whole creation moves.' Such unities as these, as well as the unity of God, express the real meaning of Unitarianism."—J. T. Sunderland, M.A.

"We still employ the word (Unitarianism) in the old sense to emphasise the personal unity of God.

Now our Unitarian Churches stand for the unity of creation, that cosmic order which is only another name for the unchangeableness and fidelity of the Creator; we stand for the unity of man, the organised solidarity of the race; we stand for the homogeneity of truth, the authority of conscience, the validity of reason. This, then, is the Unitarianism which we regard as a prophecy of the Church of the future."—Rev. Frank Walters.

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